The day before the loto the womenfolk prepare pilipig, toasted rice pounded almost flat in the rice mortar.[18] The morning the loto is to be held by the owner of the caingin, his family prepares the food offering. Oracion writes that during the rice harvest ceremonies of the Magahats

> The food for the diwata [unseen spirits] is cooked separately on an open hearth outdoors by the owner himself. It is believed that since this is a thanksgiving offering the owner should show his heartfelt reverence by actually performing all the work.[19]

Whether this is the case for the food offering of the caingin loto in Siaton I do not know. However, the family who holds the ceremony for the dulot has the responsibility of preparing the food offering. Friends, however, often help the host family cook the food to be served to guests after the loto.

In the evening (among the Magahats when there is a full moon) a temporary bamboo table is constructed and put in the center of the harvested caingin. On this table are placed plates of pilipig, seven tigola (home-made cigarettes), seven tinostos (home-made cigars), seven tilads (the ingredients for betel chewing), one roasted chicken, one boiled egg, sometimes shelled, seven bina-ang (a type of rice cake), seven binaluksan

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[18] I never witnessed a loto; this is a reconstructed account based on information gathered from various informants in the Siaton River valley and Caticugan.

[19] Oracion, op. cit., p. 59.

(rice wrapped in coconut leaves and then boiled), one plate of cooked rice, and four bamboo containers of tuba made from either the coconut or ediok palms.[20]

Guests normally do not participate in the offering but stand or sit around the edges of the field. Some women may be inside the house preparing food for the meal that follows the ceremony. If the caingin owner feels confident, he may conduct the ceremony himself. Otherwise he will request a man well-versed in the ritual to make his offering. The "speech" given during the brief ritual, however, appears to be an improvisation and not a recitation that requires a nimble memory. Yet many people do not wish to perform the ceremonies for the loto or the dulot because they believe any mistakes might offend the unseen spirits they seek to please.

The ceremony is always conducted by a man. No cases were reported of a woman who made the loto or dulot; this is interesting because the magical rites connected with lowland agriculture are normally performed by women. The man goes to the center of the caingin and stands by by the table. Speaking to the spirits and kalags (souls) of the parents or relatives of the caingin cultivator, he invites them to dine on the proffered food. The specialist may repeat his invitation in a whisper or speak loudly. According to one female informant, what is said usually is:

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[20] The Magahats offer one chicken, seven tilad, seven rice cakes, seven tinostos, two glasses of tuba, and three candles. Oracion, op. cit., p. 59-60.

loto. After the field offering, the food is taken to the house and eaten. One informant said they buried their food offering in the field after the dulot, but this is rarely done. 243 782

A person noted for skill in holding dulots may be requested to officiate, although the owner or tenant can hold his own dulot if so desired. An old bachelor in Dangola was frequently requested to officiate at dulots in Caticugan; another recognized expert was said to live in Sandolot. In Naga one dulot was held by brothers and sisters whose fields adjoined. However, in Barrio Caticugan such cooperative dulots were uncommon. 243 791

Certain standard offerings are made in nearly every dulot. These basic items include: (1) seven binaluksan (rice wrapped in coconut leaves and then boiled, (2) one boiled chicken egg (usually but not always shelled), (3) one roasted chicken, (4) seven boiled ears of young corn, (5) seven tilads (tobacco leaves, areca nut, lime, and betel leaves), (6) seven tostos (homemade cigars), (7) seven tigols (homemade cigarettes), (8) seven kinalopis (grated fresh corn wrapped in husks and then boiled), and (9) tuba, usually four cups but sometimes one, two, or seven cups. Other items may be used such as seven nilunan (cakes made from finely ground cornmeal) seven cups of roasted cornmeal "coffee", and incense of the dried sap of the kamanan tree. 243 801

Seven is often a magical number among Caticugan barriofolk. Describing the superstitions of the people of Negros, Echauz wrote: "The number seven comes into all his 243 777 801

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undertakings and ceremonies..."[45] The offerings made by the Magahats in their rice and corn saingins include food items in sevens. Oracion reports: "Seven is normally the lowest number for the above items [i.e., in the Magahat's harvest food offering]. These items, however, can be increased to fourteen, twenty-eight, and fifty-six."[46] The Magahats offerings include many items used in the loto and dulot of the Siaton River valley barriofolk.

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One dulot in Sitio Lamtoc, Casala-an, will be described in some detail since it appears to have been typical. I arrived at Pas' house in the late afternoon. Pas, a widow with several grown sons living at home, was holding a dulot that evening. She was busy in the kitchen with the help of three female neighbors husking fresh corn to be used to make kinalopis. Large clay pots filled with kinalopis boiled on the fire for she expected a large crowd to come that evening. Her visitors were to be offered kinalopis to eat and to take home. She was hopeful that a dance might be held if a sufficient number of young people came, some with their guitars.

Around 8 p.m., a Lamtoc resident arrived who had been requested to hold the dulot. At first it seemed that the dulot might be postponed because the sons were unable to obtain the tuba which Pas said was "the most important item." Guhang, a similar alcoholic drink made from the

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[45]Eahauz, op. cit., p. 143.

[46]Oracion, op. cit., p. 59.